



The Greatest of Christmas Gifts



By JOHN MAESTAS

Several years ago I was returning from a trip to Colorado to my home in a small community that bordered the Navajo reservation. It was during the Christmas season and I was running late. It was dark and I was still many miles from home. As I drove across the Navajo Reservation I came to an area I knew quite well. It was one of the more picturesque spots on the reservation with red Navajo sandstone cliffs jutting up several hundred feet, creating some breathtaking canyons that occasionally had water running through them, but which were dry during most of the year. I had remembered riding my horse down into those canyons, away from all civilization where one could think

and contemplate the events that must have transpired there. I suddenly realized that on all these horseback rides I had taken, never had a Christmas and its significance crossed my mind. I had envisioned many a Book of Mormon story taking place in that awesome setting. At times you could almost hear the voices of the 4000 warping warriors, or could hear the voices of Samuel on the wall, echoing in the canyons inviting us to adhere to the gospel principles. But never had I thought about the birth of Christ. Something that seemed to be reserved for the Old World.

Here I was in the middle of the night and those stately sandstone cliffs were but dark shadows against the moonlight. I came

to a bend in the road, again a familiar canyon spread before me. But suddenly I realized it was not a dark silhouette, as the others had been, but that it was brightly lighted. It startled me for a moment, then I saw the reflections caused by a large bonfire and knew the friends were there and were celebrating. I slowed down and could see that people were dancing and I was almost hypnotized by the shadows dancing against the sheer, orange cliffs. It was as if we were in a totally different world away from anything. As if only they and I existed. It reminded me of the ancient existence our people in this new world must have had, living their lives day by day, not knowing that other people existed through-

out the rest of the world. Then I realized that it was Christmas and that all over the world people were celebrating the birth of Christ, and that I also was celebrating that great event.

I was impressed with the thought that it must have been a glorious message to have been told that Jesus Christ had come to this earth. As I watched the dancing figures on the walls I wondered what other events those canyons had witnessed, what messages that had been heard and how they must have danced in rejoicing at the Christ Child's birth. That beautiful setting and its remembrance added a new dimension to my appreciation of the Lord and Saviour, Jesus Christ. I real-

ized that in spite of the many differences among people and in spite of the remoteness of the world I found myself in that night, the birth of Christ had touched people's lives everywhere. We need to remember that it was not a chance that the Saviour came to this earth. And that his birth and life and death made it possible for us to enjoy eternal life with him.

As you return home for Christmas, prepare yourselves to carry an additional Christmas wish home to your families. Take to them the message that Jesus is the Christ and that he did come to this earth. Take to them that greatest of Christmas gifts—put Christ in their Christmas.



Dr. Fred R. Gowans, author of the new book "Rocky Mountain Rendezvous," discusses some of the drawings in the book created by Steve Harrison, a Navajo Indian from Bloomfield, N.M., who is a senior at BYU majoring in art.

A Navajo 'Doodles' Payoff

Like most youngsters, Steve Harrison doodled a lot with crayons... even on the walls of the family home in Bloomington, N.M.

Today, that "doodling" is paying off as the 26-year-old Navajo, a senior in art at Brigham Young University, is earning his way through school by illustrating books and selling some of his water colors.

Harrison has specialized in pen and ink drawings since he was in his sophomore year at Logan High School where his art teacher, Kent Soderquist, influenced him considerably after noticing his special talent.

Harrison has just completed illustrations for a second book by

Dr. Fred R. Gowans, coordinator of the Native American Indian Studies program at BYU. Dr. Gowans published the book "Rocky Mountain Rendezvous," at the BYU Press and asked Harrison to render line drawings to illustrate a variety of events surrounding the fur trading in the Fort Bridger area.

The book drew the cover illustrating two mountain men bringing in a load of furs to trade with Indians and other mountain men, as well as 40 illustrations throughout the book.

Dr. Gowans' newest book, to come off the press soon, is entitled "Fort Supply," which deals with the supply system established by the pioneer Mormons to

help Indians, mountain men, pioneers, and passersby in the western Wyoming area. Harrison rendered several illustrations for this new book.

Although the artist doesn't remember some of his early childhood doodling, his family reminded him of it recently as they tore down their older home and found a considerable amount of crayon drawings, mostly of cattle and horses, drawn between the family's old Ford pickup.

"One of the best places at BYU that has helped me develop this skill is the figure drawing class of Trevor Southey. To capture the beauty of the human body is very difficult and must be practiced just like any other specialty," he added.

Along with his books under his name at college, Harrison carries a sketch book and practices "doodling" while in other classes, at lunch, in meetings, or in about any other situation.

"One of the best places to practice drawing is in the Salt Lake airport. There one can find a wide variety of people, situations, gestures, and even close-ups of faces," he observed.

Harrison keeps up his skill of drawing mountain scenes by spending as much time as he can in canyons near Provo or at home near Farmington.

Harrison has kept some of his early drawing books to help him see the improvement over the years of hard work.

Even while he was on a mission for the LDS Church to the Southwest Indian Mission, he continued his practice of line drawing... mostly for fellow elders.

"They thought I was a walking camera... and could crank out scenes of them to send back home. This type of quick drawing, in addition to using these skills while teaching seminary classes, forced me to improve... and I'm glad I did."

After completing his bachelor's degree at BYU next August, Harrison plans to continue in school to earn a master of fine arts degree with the possibility of teaching on the junior college level.

With all the practice in line drawing over the years, his parents Charlie and Louise—hope he'll come home and "doodle" a wall drawing for them... just like the old days, but much better.

HEW Awards 93 Institutions

Grants totaling nearly \$9.3 million have been awarded to 93 institutions of higher education and seven State and local educational agencies by the Bilingual Education Program of HEW's Office of Education.

Two types of grants have been made:

- For education training stipends.
- To improve and expand training programs.

Most of the 100 grantees, located in 26 States, Guam, Puerto Rico, and the Trust Territory of the Pacific, will receive money for both types of grants.

Approximately two-thirds of the total funding (\$6.2 million) will go for staffing, materials, and operational costs needed to ex-

pand the undergraduate and graduate training programs. The other one-third will pay for tuition, books, fees, and maintenance costs of students enrolled in bilingual educational training programs.

This is the first year the Office of Education has awarded funds directly to the colleges and universities. Previously, training provisions were included in the grants awarded to local school districts to carry out classroom demonstration projects.

Also, this is the first time training grants have been awarded on a multi-year funding basis. Projects may now be regranted for three years and the will not need to compete for additional funds in

subsequent years, if progress has been satisfactory during the first year. Sixty grants were negotiated for two-year funding and 40 for three years.

Programs vary from university to university. Some are funding full stipends for a few students and others will have partial funding for a large number of students. For example, Boston University, which received \$175,000, will improve its training programs in Spanish, Portuguese, Chinese, Haitian French, Greek, and Italian and help 10 autes and teachers attain bilingual certification in one of these languages. California State University at Fullerton, which also received \$175,000, will help 50 trainees complete their bilingual education

certification in Spanish at the master's level.

Mississippi State University, in its first year of the program, will use its \$125,000 grant to fund 18 students working toward bilingual certification in Choctaw at the bachelor's level and five students who are already teachers, but need bilingual certification in Choctaw. The school will also provide on-site inservice training for teachers and aides on the Choctaw reservation.

With its \$90,000 grant, Seton Hall University in South Orange, N.J., will provide stipends for eight students working toward master's degrees and four students working toward bachelor's degrees in Japanese and Chinese bilingual education.



The bilingual training program is authorized under Title VII of the Bilingual Education Act, as amended by the Education Amendments of 1974. It is part of the overall effort to help States build their capacity to serve students with limited English-speaking ability.

P R E S I D E N T



SANDRA LUCAS

V. P. O F P E R S O N A L S E R V I C E



FRANK TALKER

V. P. O F S P O R T S



WALLACE BITSEEDY

TMF Executive Council

Dearest Indian Students of B.Y.U.,

I just want to take this opportunity before the end of the semester to express my great love and admiration. From my vantage point as president of the Tribe of Many Feathers, I have been able to watch the achievements and success of the many Indian Students here at B.Y.U. this year. I want you to know how much I appreciate those who have taken advantage of the many growth experiences and challenges, offered in the service of TMF.

As a service organization or pri-

mary concern is the spiritual, academic, physical, and social well-being of each student, and I must say that your cooperation and enthusiastic support of the many activities, programs, and projects throughout this semester have impressed me greatly. Your concern has been for others and they have felt your love and your willingness to share.

The semester finals are almost over and Christmas vacation is fast approaching. Let me take this opportunity to wish you all a Merry Christmas and a Happy New Year.

I pray that as you prepare yourself now for your finals and as you make your arrangements to return to your families and loved ones that our Lord will bless you greatly in return for what you have been able to accomplish while you were here. I wish you the Merriest Christmas and the Happiest New Year ever. May the Lord bless us all that we will return safely for a new and exciting winter semester. May our goals and new commitments bring us all the success that we seek.

With all my love,
Sandra K. Lucas
Your TMF President

V. P. O F S O C I A L



LAURA LOPEZ

V. P. O F P R O G R A M S



JACK BONNAU

INDIAN WEEK CO-CHAIRMEN



ELEANOR BOYD & KENT DUKEPOO

All Indian National



From Bronc Riding



to Bull Riding

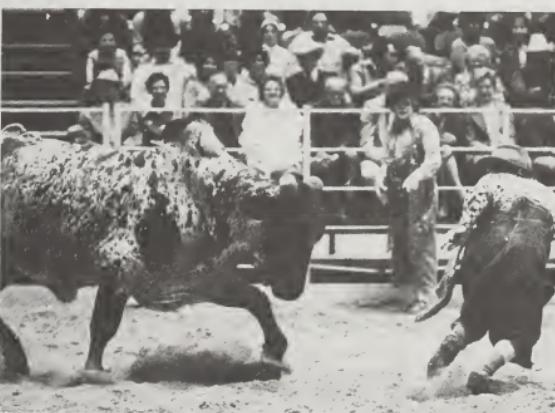


to Calf Roping



to Barrell Racing and...

Finals Rodeo 76'



And Entertainment By "The Lamanite Generation Was What It Was All About.



MacDonald Endorses Family Home Evening Program

WINDOW ROCK — As part of the festivities for "Navajo Nation Family Week", Tribal Chairman Peter MacDonald endorsed a weekly program for family unity entitled "Family Home Evening".

The program was developed by the Church of Jesus Christ of Latter-day Saints as a simple weekly gathering of individual families to engage in a variety of activities on a "together" basis. They pray together, sing together, talk out problems together, discuss together, and usually end up having refreshments or a small dessert. It is a whole program centered around the family doing things together for the purpose of building unity.

Because of their concern for the family, Chairman MacDonald and his family were asked to participate in a model Family Home Evening and then express their views regarding the program and its application for the Navajo Nation.

The evening began with a song. Hope MacDonald, led the whole family in one of her favorite songs, "I am a Child of God".

Next the MacDonald family bowed their heads and Mrs. MacDonald offered prayer.

Chairman MacDonald then led the evening discussion. He chose a lesson from the LDS Church's Family Home Evening manual titled, "Love Makes Our House a Home." The children expressed their ideas as to what did make a

house a home. Chairman MacDonald ended the lesson by urging his family to show love and that when they did, God's love would be felt in their home.

Since making the goal of the Family Home Evening program, games and fun are always included. Faith MacDonald was in charge of the games and the family laughed and giggled as Mom, Dad, and all the kids joined in a rousing game of "Upset the fruit basket." All were involved in romping around the living room shouting for fun.

After catching their breath, the family settled down to some delicious refreshments served by Charity MacDonald.

The evening ended with prayer by Chairman MacDonald.

After having Family Home Evening the Macdonalds offered their comments. Said Mrs. MacDonald, "Most of these activities do not seem new to us when we organized with this plan it was a good feeling. It put things out in a manner that it easy to follow."

Chairman MacDonald has a great concern for the family and the relationships that come from the family. In speaking of this he said, "The roots for this key interaction is found in the Navajo culture. At the end of the day after everything was put away, we would all get together and play little games. Everyone participated. The things learned in these evenings game you a format as to

how to deal with certain situations. Many times I have tried to do the things I learned from these stories when I came upon those situations. As I look back, the Family Home Evening is no different than what I experienced, but we don't have too much of it these days."

Time is a very important factor family togetherly. Most families find lack of time a convenient excuse. Chairman MacDonald discussed the "time" problem when he said, "You have to work it in, and see the family's side. Sometimes my wife will say, when we need to do something so I will reschedule my itinerary so that I can be with my family." Mrs. MacDonald added, "We do not allow things to come into our home that would interfere with our evenings together." It takes this kind of dedication to the family to find time to hold Family Home Evening. Families set aside one night a week, every week to get together. They learn to schedule around it.

Chairman MacDonald shared his own experiences as they have tried to build unity in their family. He said, "I try to have several days at home. We do a lot of things together like relaxing, swimming, and golfing. We avoid babysitters as much as possible. If we can't take the children, we have to have less tension, then we start thinking that we don't have much time for the family so why don't

we just tent two golf carts and go have a ball together. We schedule so we can do it as a family."

The need for family association in a modern society like Family Home Evening was emphasized by Mrs. MacDonald as she said, "When we have family meetings like that it has given us a chance to talk over problems and situations together, we work them out and then we abide by them. It gets rid of this minor irritation and that minor irritation, so we don't have these small problems."

One of the purposes in the MacDonalds holding Family Home Evening was to determine if the problem would be of value to the Navajo people. When asked if he would recommend the program, Chairman MacDonald said, "Definitely, it would help very much. I recommend wholeheartedly the program for every home. The reason is that I believe in the program, and the community comes from the strength of the people, how well they are knitted together in a cooperative understanding spirit. In order to have that there's got to be more than just a home. There's got to be love there. The great responsibility we have should be to strengthen the Navajo Nation to prosper as a nation as people's culture, then necessarily we will have to strengthen every home, every family on the reservation. One of

the fundamental ways to strengthen is to have this Family Home Evening."

Chairman MacDonald was asked what type of future he would see for the Navajo Nation if all families were involved in a program such as Family Home Evening. He said, "The biggest benefit would be to reduce the rate of broken homes and reduce the large alcoholism rate, and then to bring back the sense for production, achievement, and pride. If you start in the home and enlarge it then that becomes a basis for ultimately resolving many of the so-called social ills of the world. It is a basis for a better life, it is impossible to respond from the outside, because whatever is fermenting the ills are continuing. The greatest help that can come is from within. Then the Navajo Nation can survive the way we want to it. We want it to climb to achieve great things. This will be the result of this program if it is put in effect across the reservation."

Family Home Evening manuals such as the one Chairman MacDonald used are available free of charge from the Church of Jesus Christ of Latter-day Saints. The manual is simple and easy to use. Special care is taken to insure that all families, regardless of their religious beliefs can benefit from the programs. The MacDonald family, for example, are all members of the Baptist Church.

As David O. McKay, a Mormon prophet, said, "No other success can compensate for failure in the home." Family Home Evening do you love your children enough to do it?

their original format which came from the Institute of American Indian Services. The contest was organized by IAIS among all ages of American Indians in schools, colleges and universities, and other programs that were interested in combating alcoholism among Indian people.

The poster contest, which ended in March 1976, resulted in numerous contestants submitting their posters for consideration. The top three Indian finalists received prizes from \$100 to \$25 for their entries.

According to Dr. Dale T. Tingey, Director of the Institute of American Indian Services, these posters have already been received with great enthusiasm from Indian communities, Halfway Houses, alcoholism counselors, and tribal councils.

To date, IAIS with the assistance of the Lockheed Missle and Space Company, Inc., has produced ten of the alcoholism posters available upon request from interested groups. Indian students wishing to see some of these posters to their tribe during the Christmas holidays are requested to contact Dr. Tingey, or his assistants, for further information.

This year over 40 workshops were conducted on alcoholism prevention by IAIS staff members for American Indians in rural and urban areas throughout the United States. Plans for 1977 are to respond to requests for more of these workshops to be conducted in Canada and the eastern parts of the U.S.

What Happened To The Anasazi Indians?

By PEGGY LUEDTKE
What really happened to the Anasazi Indians?

This large group of prehistoric Pueblo Indians began occupying the Four Corners region of Utah, Arizona, New Mexico, and Colorado about 1,000 years ago. They raised corn, beans, and squash, hunted wild animals, produced a variety of tools, pottery, and utensils and lived in peace, security, and prosperity.

They took shelter first in shallow caves, then in pit houses in the valleys and on the mesa tops. By the early 1100s, they left their small villages and began building multi-story stone masonry dwellings. By 1200, they moved from the open valleys and mesa tops to the heads of the canyons. By 1300, they were gone.

Only the tumbled remains of the many-roomed pueblos, small cliff dwellings, and towers attest that a sizable population once lived in this now desolate country. Until recently archaeologists have said it was drought which drove the Anasazi from the Four-Corners region. Crops failed, water supplies diminished and these people were forced to abandon their homes and drift south never to return.

However, Brigham Young University archaeology and anthropology professor Dr. Ray T. Matheny has a different hypothesis. Instead of drought, he says the Anasazi over-used the land to the point that the land could no longer support their numerous population.

In archaeological circles, Dr. Matheny's hypothesis is a newcomer... but one which is catching on.

"When I first presented my findings before the Annual Conference for Archaeologists in

1970, it wasn't enthusiastically received," he said. "Now, it's becoming increasingly popular to talk about it."

Dr. Matheny believes a study of the Anasazi can provide a valuable insight into land-use planning in the modern world. "We are developing some very important hypotheses on land use, how the Indians used it, how modern farmers and ranchers used it, and how it should be used," he said. "We've been working for years to develop these hypotheses, assembling the information from hard data. It's not a theory. It's something we've developed based on a number of years and it involves an enormous amount of detail."

The research has been concentrated around the BYU Archaeological Field School south of Monticello, Utah, which is about a six-hour drive from the Provo campus. The field school was established eight years ago by Dr. Matheny to provide a basis for the intensive archaeological investigations of Southeastern Utah.

During the summer months, and on occasional weekends during the semester, the field school is home for BYU archaeology students who spend long, hot days in Montezuma Canyon excavating selected sites and analyzing the artifacts, pottery, water storage tanks and stones.

"We're especially interested in studying the abandonment of the Four Corners area," he said, "because such a large number of people lived here in aboriginal times. One archaeologist estimates that the American Southwest had more than one million inhabitants. In the Four Corners area, there were hundreds of thousands. For these people to

abandon the area and diminish into small survival groups is a mystery. Why did they do it?"

"The problem of the settlement and abandonment of this area has perplexed archaeologists for years," he said. "The standard explanation is severe drought. Brought by the studied tree rings, a series of houses."

"I don't argue with the drought. But on five previous occasions drought just as serious occurred and they didn't drive the Anasazi from their homes."

What did drive the Anasazi from their homes was destruction of natural resources, according to Matheny.

"The Anasazi in occupying Four Corners for 800 years had seriously deforested the local environment such as the canyons and mesa tops where there once was good soil, plants, water and animals," he said.

He noted that the BYU field school had reconstructed a late Pueblo structure and had excavated an apartment complex with 17 rooms, 10 kivas, a ceremonial structure, they used 175 trees. He estimates that it would take no fewer than 500 trees to put a roof on the 17-room complex.

"The nature of their construction was destructive enough so that over time there was a serious loss of soil and water which the Anasazi couldn't cope with because of their stone age technology," he said. "They were forced to abandon the country during the last period of extended drought and move on."

Dr. Matheny's work in the Four Corners area doesn't stop with studies of ancient land-use patterns. He has also studied modern farmer/rancher land-use patterns, and notes it took the

Anasazi 800 years to bring the country to ruin but it took the modern farmer/rancher only 90 years to do far greater destruction.

Perhaps the most destructive period for Four Corners, he said, was between 1910 and 1920 when cattle were introduced from Texas. After the cattle drivers deserted the area, then the sheep industry took over, further devastating the environment. Then the sheep industry collapsed leaving the area to a few Mormon settlers. Now, five families draw a partial living from that same 40-mile stretch of canyon which once was so thickly populated.

Dr. Matheny said with hope that as geologists, botanists, historians, etc., to work on his hypotheses of land use.

"We would like to come up with predictive statements on how this delicate land should be used in future generations," he said. "We want to know when we'll have to abandon it."



On November 29, 1976, the Institute of American Indian Services received its first set of alcoholism posters from the Lockheed Missle and Space Company, Inc., over 1,000 pounds of printed colored posters for the purpose of combating alcoholism on Indian reservations throughout the United States and Canada. The 18 x 22 posters were produced under the cooperation of the Lockheed Missle and Space Company, Inc., of Sunnyvale, California.

The posters were produced in

Navajos Swear In First Woman Judge

WINDOW ROCK — The Navajo Tribal Judicial Department Friday swore in its first woman judge.

Marie Newsod, 42, became the seventh tribal judge Friday. She is the last of three judges chosen by the tribal council in October to be sworn in. The position becomes a permanent appointment after a two year probationary period.

Judge Newsod will serve the Crownpoint, N.M. District Court.

Chief Justice Virgil Kirk said this is a "history-making" event

for the Navajos. The Navajo Tribe has had women in prominent positions in the executive and legislative branches of tribal government for years, he said, and he is proud that now there will be women making history in every branch.

Kirk added that he hopes this will serve as an encouragement to other women to become involved in tribal government.

Mrs. Newsod has worked with the judicial department for seven years, and has held the position of

chief court clerk for the Court of Appeals since 1972. She later served at the Navajo Health Planning Agency as executive assistant administrator.

She studied the law for laymen curriculum at the University of New Mexico, Gallup branch for two years and is the recipient of a certificate for participation in a special Indian law program at the UNM in Albuquerque. She has worked since 1964 for various other tribal departments including the police department.



NAICA 3rd Annual Convention Features Varieties of Activities

SALT LAKE CITY — Over 200 Indian ranchers and their families registered for the 3rd Annual Convention of the National American Indian Cattlemen's Assn (NAICA) here recently. John "Buzz" Fredericks of Halliday, N.D., was a co-founder and is currently president of the association. Joining him on the executive committee are Anthony Largo of Hemet, Calif., vice-president; Louis Twiss of Pine Ridge, S.D., secretary; and Joe D Bates of Okla. City, Okla., re-elected treasurer.

Newly elected directors are Ed Peters of Laguna, N.M., and Leonard Mountain of Fort Bent, Mont. Re-elected as directors were Fred Smith of Hollywood, Fla., John Talcott of Fairfax, Okla., and Twiss.

A highlight of the convention was the inspirational address by Wendell Chino, president of the National Tribal Chairmen's Assn and president of the Mescalero Apache Tribe of Mescalero, N.M.

A noted orator and Indian statesman, Chino told the delegates "the things that hold us together are greater than the things that tear us apart," and told the assembled Native Americans "we must overcome traditional tribal rivalries to make progress for our people."

Chino continued: "too long we have allowed outsiders to make our decisions for us, and it's time for Indians themselves to take a leadership role in their own affairs."

Chino called for a new spirit of brotherhood "not just for Indian people, but people, period."

Chino leads a tribe with one of the most successful cattle programs on Indian lands, and is a strong backer of NAICA, which is working to bring Indians back into an ornate tanquillo saddle silver bolo tie, with leather strings, made by Mescalero craftsmen.

Another highlight of the convention was an address by Jake Whitecrow of Miami, Okla., a leading Indian rancher, rodeo and rodeo queen director of the Indian Policy Review Commission. The commission, made up of six members of Congress and five Indians, is chaired by Sen James Abourezk of South Dakota, and is charged with presenting a plan for restructuring the Bureau of Indian Affairs and reviewing all federal policies relating to Indians.

Whitecrow pointed out that he is the only Commission member from west of the Mississippi River, and that since a vast majority of Indians live west of the river, Indians have a real battle on their hands to make Commission recommendations meet their true needs.

Whitecrow, who also led an impressive opening at each rodeo performance made up of native pageantry, song and prayer, called on the government to meet the responsibilities they assumed for themselves in treaties, but "to give assistance to Native Americans in the way that Indians learn to live for themselves and not as a large welfare project."

Bryon Bayers of Twin Bridges, Mont., president of the American Herdford Assn, who sponsored the main convention luncheon, said "we are proud that the vast majority of Indian-owned cattle are Herefords, and want to do whatever we can to build this industry, and to help the Indian-owned cattle Indian Cattlemen's Assn for a job well done and look forward to working with them in the future."

Bayers were presented a beaded native bolo tie by Fredericks "as a symbol of our mutual friendship."

Similarly honored were Gordon Evans of the Business Development Division of the Bureau of Indian Affairs, Washington, D.C., Bob Farnsworth, attorney, extension agents for the Southern Pueblo Agency from New Mexico State University, were presented special commemorative plaques "for long and distinguished service to NAICA from its early days."

Others speakers included Dr. Robert Coppersmith of New Mexico State University, Major Ted Wilson of Salt Lake City and Governor Calvin Rampton of Utah.

An "Indian Cattlemen's Process" is selected each year by NAICA to represent the association in Indian parades and rodeo grand entries.

Selected for 1976 is Dee Cooley, 23, who ranches with her parents near Bushby, Mont. A member of the Northern Cheyenne Tribe, Miss Cooley is an accomplished veterinary technician who doctors most of the animals on ranches in the area.

The princess is secretary of the Northern Cheyenne Livestock Assn. She is proud of her native heritage, making star quill and tanquillo deer hides, learning

to make moccasins and doing bead work.

Rounding out the week's activities was the Rodeo, which drew over 15,000 to five Salt Palace performances, and made a substantial profit to make it an annual event. Four of the seven invited World Indian Rodeo Champions were from the Navajo Nation.

At the concluding Saturday evening performance, rodeo announcer Jay Harwood asked those from the Navajo Nation in the crowd that came to support their cowboys to stand, over half of the crowd of 7,000 were on their feet.

The Pow Wow had over 2,000 Indian participants in the festival of native dance and song, and was "universally acclaimed as one of the largest and most artistic ever," according to lead Pow Wow Judge Perry Horse, Oklahoma, who placed the winners.

Categories and winners of the 3rd Annual Convention Pow Wow: Little Girls Dance - 1st Sally Eagle Road, Sioux, Mission, S.D.; 2nd Danielle Macay, Warm Springs, Ore.; 3rd Antonia Yellow Boy, Sioux, Ogala, S.D.

Little Boys War Dance - 1st Randy Tomas, Arapaho, Ethete, Wyo.; 2nd Levi Wabey, Warm Springs, Ore.; 3rd Lee Haloway, Navajo, N.M.

Girls Shawl Dance - 1st Roxanne White, Arapaho, Ethete, Wyo.; 2nd Cecilia Waisley, Yakima, Yakima, Wash.; 3rd Cheryl Shoney, Shoshone-Bannock, Ft. Hall, Idaho.

Junors Boys War Dance - 1st Tony Brown, Sioux, Ronan, Mont.; 2nd Pete Moore, Jr., Pawnee, Pawnee, Okla.; 3rd Joseph Good Eagle, Blackfeet, Alberta, Canada.

Womens Shawl Dance - 1st Cheryl Embrook, Boca, Northglenn, Colo.; Three-way tie for 2nd and 3rd: Shirley Waterhouse, Shoshone-Bannock, Ft. Hall, Idaho; Mary Buck Elk Thunder, Sioux, Cherry Creek, S.D., and Leeta Wolfback, Provo, Utah.

Womens Traditional Dance - 1st: Thomasine Moore, Osage, Fairfax, Okla.; Tie for 2nd and 3rd: Rachel Goggies, Arapaho, Ethete, Wyo., and Dennis Lajimodere, Chippewa-Cree, Alberta, Canada.

Indian Lawyers Association Formed

SALT LAKE CITY — The American Indian Bar Association was organized at a meeting of Indian attorneys at the annual convention of the National Congress of American Indians at Salt Lake City in mid-October. Twenty-five Native American lawyers from throughout the country agreed to collectively strive for justice and equality of representation for all Indian people.

W. Richard West, Jr. a Cheyenne and associate attorney at the Washington, D.C. firm of Fried, Frank, Harris, Shriver and Kampelman was elected president of the new organization. West indicated his conviction that an association of Indian attorneys has an important place in the National Indian community at large.

West anticipates the Association can assist the professional development of the growing number of practicing Indian lawyers. He voiced optimism that the Association would soon be functioning for the benefit of the membership as well as Indian people in general.

The Association set continuing legal education and increased communication within the Indian legal community as areas requiring Association action. In addition it was agreed that the continuing education of Indian children in schools is a matter of concern for all Native Americans. The Bar Association will formulate plans to encourage Indian students to pursue legal careers.

In addition to West, the Association elected LeRoy W. Wilder, a Karuk in private practice in San Francisco, as vice-president-elect. Wilder will serve as vice-president during West's term and then succeed him as president.

Larry Echohawk, a Pawnee in private practice in Salt Lake City, Utah, was elected secretary-treasurer.

Joining the officers on the Association's Board of Directors are Vicki Santana, a Blackfoot from Montana; Joseph Meyers, a Pomo from California, and Charles Lohah, an Osage from Oklahoma.

Men's Southern Traditional - Straight War Dance - 1st Vernon Harragarr, Kiowa-Otoe, Albuquerque, N.M.; 2nd Chief Paranteau, Chief, Salt Lake City, Utah, Two-way tie for 3rd: Richard Small, Northern Cheyenne, Billings, Mont., and David Tah-Bone, Kowa, Boulder, Colo.

Men's Northern Traditional - Straight War Dance - 1st Pete Moore, Pawnee-Otoe, Pawnee, Okla.; Walter Old Elk, Crow, Crow Agency, Mont.; 3rd Clinton Houtz, Shoshone-Bannock, Ft. Hall, Idaho.

Hoop Dance - 1st: Darrell Poje, Dulce, N.M.; 2nd: Tony Brown, Sioux, Ronan, Mont.; 3rd: Levi Wabey, Warm Springs, Yakima, Yakima, Wash.; Men's Fancy War Dance - 1st Norman New Rider, Pawnee-Otoe, Pawnee, Okla.; 2nd: Nathan Thompson, Sioux, Sisseton, S.D.; 3rd: Sonny Shakespear, Arapaho, Santa Fe, N.M.; 4th: Lionel Boyer, Shoshone-Bannock, Ft. Hall, Idaho.



To help young American Indians enter medicine, law, engineering, business, or a field related to one of these professions, HIBW's Office of Higher Education has awarded 104 fellowships totaling more than a half million dollars, under the Indian Education Act.

U.S. Commissioner of Education Edward Aguirre said that one to four year fellowships went to 69 students for degree programs in professional schools and to 37 students for undergraduate studies.

The recipients, Dr. Aguirre added, represent 44 tribes and live in 25 States. Thirty-eight are women.

Authorized under the Education Amendments of 1974 and offered for the first time this academic year, the fellowships average \$5,000 per student for each year of study. They cover most educational and subsistence costs.

Fellows were selected competitively from among 800 applicants.

While the fellows were free to select the institution they wished to attend, their program of study must lead to a professional degree.

Cherokee

Ralph F. Keen, a Cherokee Indian from Oklahoma, has been appointed Acting Director of the Bureau of Indian Affairs' Office of Trust Responsibilities, Commissioner of Indian Affairs Morris Thompson has announced.

In this position, Keen is responsible for the administration of more than 50 million acres of tribal lands held in trust by the United States.

A native of Hominy, Oklahoma, Keen succeeds Martin Seneca who has accepted a position with the Federal Energy Administration.

Keen attended the Chilocco Indian High School and graduated from Oklahoma's Northeastern State University at Tahlequah where he was a teaching graduate. He later completed law studies at the University of Tulsa.

Before going into the practice of law in Tahlequah, Keen was Business Manager of the Cherokee Nation of Oklahoma 1967-69. He had previously been Director of the Bureau of Indian Services at the University of Utah and Executive Director of the Inter-Tribal Council of Nevada. He was, for a short period, a teacher at the Haskell Indian Institute of Law, Lawrence, Kansas.

Keen, 42, is a member of the American Bar Association and the Oklahoma Bar Association.



The Eagle's Eye

Staff

Wishes You A...

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Advisor -
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Lena Boyd



BLESSINGS OF
THE SEASON

Happy Holidays!

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on Campus -
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Lenora Begay

Assistant Public
Relations -
Jean Harmon

Dear Students:

As the Christmas season is upon us and the spirit of Ole St. Nick is creeping into our hearts, may we The Eagle's Eye Staff wish each of you, our brothers and sisters, a very MERRY CHRISTMAS AND A HAPPY NEW YEAR!

We hope you will take this time to reflect upon your life and search out special ways you can

make this world a better place in which to live. This is a time to rededicate ourselves to fulfilling our purpose in this earthly life.

Remember, Christmas is for celebrating the Savior's birth. No man ever lived who condescended to do more for us than Jesus Christ.

We hope you will take this time to reflect upon your life and search out special ways you can

give you. Therefore, it should be your personal responsibility to give thanks for all you have.

In the gospel there is hope, love and humility, so share it with someone. It's the greatest gift you can give and ever receive.

Please be well in your holiday travels and may the Lord bless you and your dear families this Christmas.

Photographer -
Pat Begay

Sincerely Yours,

The Eagle's Eye Staff

Layout Director -
Larry Curley

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Blessed Christmas